

THE NUR AF SHAN

FRIDAY:—May 27th, 1904.

Vol. VIII

FOREIGN TELEGRAMS.

London May 26. A dispatch from Admiral Togo says that the *Hatsue* was cruising off Port Arthur covering the landing of troops and struck a mine in a fog at Port Arthur on the 15th instant, and the latter sank in two minutes. Only thirty of those on board were saved. On the same day the battleship *Hatsue* struck a Russian mine and sank. Three hundred men were saved.

A later despatch from Admiral Togo says that the *Hatsue* was cruising off Port Arthur covering the landing of troops and struck a mine in a fog at Port Arthur on the 15th instant, and the latter sank in two minutes. Only thirty of those on board were saved. On the same day the battleship *Hatsue* struck a Russian mine and sank. Three hundred men were saved.

It is explained at St. Petersburg that a torpedo boat after the *Perseus* disaster initiated two Japanese mines in the Japanese cruising ground.

Admiral Togo reports a sign float that sixteen Russian torpedo boat destroyers allied out from Port Arthur directly after the *Hatsue* disaster, but the Japanese counter-attacked them off. Admiral Namiya who was on board the *Hatsue* was saved. Altogether sixty-seven officers and warrant officers perished in the two lost ships.

The usual complement of men on the Japanese battleship *Hatsue* was 741, and on the *Yakagi* 350. The papers express sincere sympathy and deep regret at the loss of the *Hatsue* and *Yakagi*. London, May 26.

The retirement of the Japanese to Feng-huang-cheng remains unexplained. A telegram from Nanchang says it was due to a severe defeat. This is not confirmed from Russian sources.

It is reported that the Japanese occupied Keping on the 16th instant. The *Standard's* Chinese correspondent says, after an engagement in which 2,000 Russians were killed and wounded.

A great deal of heavy skirmishing has taken place on the Liao-tung peninsula with severe loss on both sides.

A Japanese official despatch states that the landing of troops began yesterday at Takushan.

A St. Petersburg telegram says that it is expected that Russia will shortly proclaim the Siberian ports, including Vladivostok, open to commerce.

London May 26. The *Times* expert, expressing Russian misgivings and the weakness of the railway, locust Russian aggression to India. London, May 26.

General Karpatkin, in a despatch from Liao yang, dated the 19th instant, reports that a detachment of Cossacks drove the Japanese to within 11 miles north of Feng-huang-cheng; the fight lasting six hours.

Router wires from Mukden that the Japanese main body, estimated at 70,000 men, is advancing considerably to the north. The Russians are covering Liao yang. The Russian forces and defences are daily strengthening.

Router's St. Petersburg correspondent says that a telegram from General Skladoff shows that the Japanese advance on Liao yang has been repulsed. He reports the movement of several detachments at different points up to fifty kilometres north west of Feng-huang-cheng. Their horses and infantry are reported to be much exhausted.

Admiral Wigt reports that three Japanese torpedo-boats on the 16th approached the scene of the Japanese disaster, when the *Nami* went out and drove them off. This shows that the entrance to the harbour is practicable for large vessels.

EDITORIAL NOTES.

THE NUR AF SHAN

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EDITORIAL NOTES.

The *Indian Witness* gives utterance to the following on the question:—

"Can India Have a Universal Language?"

The *Arya Patrika* advocates a common language for the literate classes of India, holding that as "our interests are common, our religion is common, we fail to see why we should not try to create one common language for the education of the masses throughout the length and the breadth of the land." We do not quite understand what the idea of the editor is, but if it is to invent a new language, then we fear his hopes are doomed beforehand to failure. We believe it would be almost as easy to create a living being that could walk and breathe and think, as to deliberately go to work and make a language. It has been tried. But if it is meant that an existing language is to be used as a universal means of communication, then it may be done, in time; it is in fact being done, the process is all the time going on. The language is the one in which we write, and the one in which the writer of the above mentioned editorial writes, and that in which a great company of youths are to-day pursuing their studies.

With this view we entirely agree in the sense that English may become the common medium of intercommunication throughout India. It is becoming so. The national Congresses and Conferences all adopt it; and as education spreads the use of English will be extended. For all commercial purposes it is now felt to be absolutely necessary. This will not however mean the eventual abolition of the vernaculars. A few of these will not only continue but will be greatly improved and enriched: just as the languages of the German and the Saxon have been enriched by the Latin language, which for centuries was the language of letters and business. But in recent years the Latin language has lost its supremacy; and instead the French; and more recently the English language has become the medium of communication between the nations. Not only so, but the vernaculars of England and Germany have practically expelled the classic and relegated it to the place of all dead languages. In North India the Urdu, Hindi and Bengali languages will remain: while in South India the Mahratta and Telugu will hold the supremacy over all others.

Jesus said, "Whosoever will be great among you, shall be your minister: and whosoever of you will be chiefest, shall be servant of all. For even the Son of Man come not to be ministered unto but to minister and to give his life a ransom for many."

We have here the Divine rule of promotion. It is not by self-seeking that greatness may be attained, but by the devotion of one's self to the help of others. The men who are held in the highest esteem are not the Cæsars; the

Tamerlanes or Napoleons of earth, but the Howards, the Wilberforces and the Florence Nightingales. In the spiritual world especially is it true that those who, like their Master, seek not to be ministered unto, but who spend their lives serving their fellow men, enlightening the minds of those who grope in the darkness of ignorance and superstition, caring for the widow and the orphan, ministering unto the wants of the sick, the poor and sorrowing ones, these are the ones who shall be exalted to the highest places in the eternal kingdom of God.

Now that the Plague is abating in various places, the time has come for thorough disinfection. Concerted effort on the part of the people, under the direction of the Government officials, would result in stamping out the plague germs from almost every town and village. But such a thing is too much to hope for. The dogged stupidity and fanatical opposition of certain classes in every community will serve to defeat the best intentions of those who wish for sanitary measures.

In our own town, the effort was made in a certain quarter of the city. All had agreed to allow their houses to be thoroughly disinfected, but when the disinfectors began their work, about one-third of the people went back on their promises and so defeated the whole project. A large sum of money was wasted and the officials thoroughly discouraged from undertaking any further plans to relieve the wants of the city. This is a sample of what is occurring all over the country. The sacrifices and offerings, the *homs* and the *havans* of an ignorant priesthood, having utterly failed to stay the course of the destroyer, the benevolent purpose of a paternal Government must not be allowed to succeed, lest the people should lose faith in the pretensions of village sorcerers. Alas for India, so long as its educated people refuse to rise and cast off this incubus of superstition.

The astonishing fatalism of the Muhammadans is a mighty auxiliary to the demon of plague. Why mullahs and maulvies should not only discourage the people from moving out of their infected homes but even pronounce a curse upon those who do so is hard to understand. Not one of these gentlemen will fail to call in the hakim when he is sick. If the hakim suggest a change of air, they are ever ready to seek the desired benefit, even when it involves a journey to the Hills. Then why refuse to seek the purer air of the fields near the town or village? They tell us that to run away from infection would be equivalent to a distrust in God to keep them from the evil! Well, if so, why ever call a doctor, or seek a change of air, or change the diet? Consistency is a jewel, but it is not worn on the hand of the Muslim fanatic.

JERUSALEM CONVENTION.

WORLD'S SUNDAY SCHOOL UNION.

On April 18th and 19th the World's Fourth Sunday School Convention was held at Jerusalem. During those days 3 large meetings were held (besides a fourth and concluding one) at which addresses were given by representatives from England, America and other countries on topics relating to the following subjects:—"Studies of the Land"—"The organized Sunday School Work"—and "Fulfilling the Great Commission."

One of the representatives present from the Punjab was Miss Healey, of Lahore, and to her we are indebted for the following items sent in a letter to Miss Hewlett of Amritsar:

"There was a United communion in the tent on Sunday, when I suppose over a thousand people were present. It was a very quiet nice service. We were asked to eat the bread at one time when all had received it and the words of Jesus had been spoken in 'Take, eat, this is My Body.'

"On Monday afternoon we went to an informal meeting on the Mount of Olives, and very delightful it was. We were sitting, some on benches, some on logs, some on the ground near the Russian Convent which is said to mark the place of the Ascension. Amongst various hymns we had the one:—"We may not climb the heavenly steps." It seemed particularly appropriate with its line:—"Faith has yet its Olivet."

"The closing evening meeting was unique. On the platform was a venerable looking man, a General from the court of Abyssinia. He had met with a negro delegate from the United States, who translated for him. He ended his speech with words to this effect:—"I believe that Christianity is the light of the world and will go on for ever and ever." The Director of the Public Instruction for Jerusalem and Palestine was also present, and said a few words in response to Mr. Warren's thanks given for the courtesy received here from the Government Officials. After the addresses any who chose might speak briefly and many did. There is now formed a branch of the S. S. Union for Palestine, which was announced as a babe of a few hours old. One gentleman said he had left a child behind at Nazareth and advised others to have that link with the land, viz:—a girl supported in the Mission School at Nazareth. Dr. March from Egypt suggested that the next World's S. S. Convention should be at Calcutta. One speaker, referring to people who say they are disappointed with Palestine, said he would ask them:—"What went ye out to see?" We have come across one or two such, and I have wondered why they came. Certainly to me there has been no disappointment, but one feels the want of a good Government here. Well, that there will be, when He shall come "whose right it is to reign." It is the future, as well as the past, which makes this land so full of interest."

NOTICE! NOTICE!!

ALL INDIA S. S. EXAMINATION—July 16th 1904.

Subject:—The International S. S. Lessons and golden Texts for the first half of 1904.

Divisions:

Teachers; for teachers of any age.

Senior: for those who on the date of the exam. have passed their 18th birthday.

Middle: for those between 13 and 18 years of age.

Junior: for those under 13.

Viva Voce (Senior and Junior): for those too young or too illiterate to write their answers.

N.B.—"Over age" candidates may be presented in any Division.

Will Superintendents of Sunday Schools in the Punjab please note the above date, and send in their applications for question papers as soon as possible to

Rev. J. I. HASLER,

DELHI.

Current Thought & Incident.

Education in America. II.

REPORT OF THE MOSELY COMMISSION.

ENTHUSIASTIC TEACHERS AND PUPILS.

The commissioners have been "impressed with the spirit which animates both teachers and pupils, and by the manner in which the two classes co-operate both in the schools and colleges." Mr. Gray, for example says:—

"On the part of the teachers (confessedly not men or women as a rule greatly skilled in the art they profess) there is yet an enthusiasm which ignores drudgery, and sustains and inspires energy, and this in spite of poor pay, insecurity of tenure, and almost total absence of prizes in the profession." With the pupils, the enthusiasm for learning is not less intense. Nervously impatient of concentration, independent in discipline as the American boy is, his deficiencies are more than compensated for by his desire for education as such. In my examination of schools of different types and proficiency, I never stumbled across a really idle boy.

The self-seeking materialism with which the American is often charged has the lie given to it in the spirit with which the acquisition of knowledge for its own sake is viewed (not here or there) but by the universal sentiment of the whole people.

The almighty dollar cannot be the only god of a nation imbued with such an "idealistic" view of the end of life, whose favourite text seems to be "With all thy getting, get understanding." A nation permeated through and through with such sentiment has indeed in it possibilities beyond what it has even hitherto shown, for there works in its midst "the spirit of the mighty gods."

MANUAL TRAINING.

The important part which manual training plays in the American schools struck the commissioners very forcibly. Such work appears to be of high value in many ways as an educational discipline, especially in developing hardiness and alertness, and in familiarising the scholars with constructive processes.

Professor Reichel, who deals especially with this branch of education in his report, says that manual training in all its branches forms one of the most remarkable features of contemporary education in America. The manual training high school is a characteristic American development. It is essentially a city school, and has two objects—educational and vocational. Educationally, its function is to train a side of the mind which would otherwise be left undeveloped; vocationally, to fit boys to enter into the industrial and commercial life of the great cities after prolonging their school attendance to the age of eighteen.

Reviewing the result of his visits to a number of these schools, Professor Reichel says that there is a higher level of interest and intelligence in the American class than in an English class; but the standard of attainment of the best pupils is not so high. This applies to educational institutions of all ranks.

British schools are dominated by outside examinations, and organised for the winning of certificates and scholarships.

From this incubus the American schools are remarkably free. Everywhere there is State or University control, but it takes the form of inspection rather than of examination.

There are few scholarships; indeed the need of them is little felt; the high school course is free, and at the university a healthy social tone combined in many cases, with an extended summer vacation, makes it customary for the poor student to earn enough before the session begins to pay his way through it. Where scholarships do exist, they are usually awarded without examination.

The aim of the American school is the education of all; that of the English, the instruction of the few.

EXCESS OF WOMEN TEACHERS.

In one respect, however, the American system is criticised. The lavish expenditure on buildings and equipment is contrasted with the low salaries paid to teachers, especially in primary and secondary schools. The result is that first-rate men do not become, or will not remain schoolmasters. Mr. Gray says:—

The present writer was credibly informed by the head master of a well-known secondary school in New York that not more than seven per cent. of the male teachers stay in the "profession" more than five years, and not more than five per cent. make it their life's vocation. The result is that even in the chief secondary school in the cities there has been a gradual dwindling and elimination of men teachers, and an unhealthy preponderance of women teachers.

I think that it is not straining a point to say that the preponderance of female teachers in the higher or secondary schools—I say of set purpose *preponderance* and not *presence*—has an effeminating effect on the character of American boyhood. There is a tendency for women teachers, when dealing with boys of such advanced age, to instil (unconsciously, no doubt) sentimental views of facts, rather than to derive principles of conduct from them.

The development of all kinds of technical institutions, the special attention devoted to the teaching of English and "Civics"—or the rights and duties of citizenship, the importance attached to manual training, the universal practice of educating boys and girls together, the growth of the correspondence schools, and the careful organisation and co-ordination of the various kinds of schools and colleges are among the other matters to which the Commissioners give prominence in their survey of the wide field of American education.

C. & M. Gazette.

FAITH FORECASTS.

God does not want His people perplexed and perpetually on the rack with regard to their temporal supplies. He says, "Take no thought for your life what ye shall eat; neither for the body, what ye shall put on." This does not prohibit proper prudence or sufficient forecast in the affairs of life. But disbelieving and distrustful thought and disquieting care are here forbidden.

Many professed people of God are in painful suspense a great part of their time. They are a prey to anxieties, are disturbed and distressed about their daily bread. Life is a burden because of such solicitude and embittered by anxiously asking, "What shall we eat?" Such inordinate and distrustful care is a dubious reflection upon God. He has told us to cast all our care upon him, and to live by the Word of God and prayer, proving all his promises. "Trust in the Lord, and do good; so shalt thou dwell in the land and verily thou shalt be fed."

Of all the tender guards that Jesus drew about our frail humanity to stay.

The pressure of the hostile that always are ready to disturb what we do.

And that the work our hands would carry thro', none more than this environs us each day.

With kindly wardenship: "Therefore I say Take no thought for to-morrow." Yet we pay

The wisdom scanty heed, and impotent To bear the burden of the imperious now.

Assume the future's exigence unseem.

God wants to suppress all our fears and silence all our alarms. "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." God has given us our life unspaced and prepared our bodies for us without our concern. "The life is more than meat, and the body is more than raiment." Having done the greater thing for us he will do the less, and we should not reproach his faithfulness and fatherhood by our forebodings. "Your father knoweth that ye have need of these things." Luke 12:23, 32.

The Vanguard.

MISSIONARY WORK IN EGYPT.

William E. Curtis, the well-known newspaper correspondent, who has become an authority upon many lands and races, gives in a letter to The Chicago Record-Herald a glowing account of the United Presbyterian Mission in Egypt. Beginning their work in 1854, the United Presbyterians of America have now come to the place in which their foreign growth exceeds their increase at home. They have in Egypt fifty-two regularly organized churches with a membership of 6,800. The average attendance upon Sunday service throughout the year in Egypt is put at 13,729. There are connected with this mission seventy-two missionaries of foreign birth, and 495 native ministers, colporteurs and other regular workers. There are fifty women employed in visiting the harems with the Bible. Last year there were sold in Egypt 21,753 copies of the Scriptures. The mission has borne such visible fruit that Lord Cromer and other English officials are distinctly helpful, and the Khedive friendly. The writer tells his readers that the Mohammedan priests have difficulty in persuading natives not to send their children to Christian schools—which may well be the case, seeing that the only text-book in a Mohammedan school in Egypt is the Koran.

The things that seem to be difficulties and hardships only need to be fronted to yield, like the east wind in its season, good results in bracing and hardening. Fix it in your minds that nothing worth doing is done but at the cost of difficulty and toil.—Alexander MacLaren, D.D.

SCIENTIFIC.

HOW RADIUM IS EXTRACTED:

In spite of the fact that radium has been so widely discussed, probably few people are acquainted with the method by which it is secured in the minute quantities that are as yet available. That the element is obtained from pitchblende is generally known, but some details of the exact process will be of interest.

According to the *Lancet*, operations for the extraction are commenced by crushing the pitchblende, and then roasting the powder with carbonate of soda. After washing, the residue is treated with dilute sulphuric acid; then the sulphates are converted into carbonates by boiling with strong carbonate of soda. The residue contains radium sulphate, which is an exceedingly insoluble salt. The soluble sulphates are washed out, and the residue or insoluble portion is easily acted upon by hydrochloric acid, which takes out, among other things, polonium and actinium. Radium sulphate remains unattacked, associated with some barium sulphate.

The sulphates are then converted into carbonates by treatment with a boiling strong solution of carbonate of soda. The carbonates of barium and radium are next dissolved in hydrochloric acid and precipitated again as sulphates by means of sulphuric acid. The sulphates are further purified and ultimately converted into chlorides, until about fifteen pounds of barium and radium chlorid are obtained by acting upon one ton of crushed pitchblende.

Only a small fraction of this mixed chlorid is pure radium chlorid, which is finally separated from barium chlorid by crystallization, the crystals from the most radioactive of the solutions being selected. In this way the crystals ultimately obtained are relatively pure radium chlorid of a very high degree of radioactivity.—*Western Electrician*.

The Power of Thermit.

If iron oxide be mixed with metallic aluminium, in proper proportion, and chemical combination be started by the application of heat locally, the iron oxide will be reduced to pure iron and the aluminium will combine with the freed oxygen, forming aluminium oxide or alumina. This reaction is accompanied by a very great evolution of heat, which leaves the molten mass in the crucible at a temperature estimated to be about 5,400 degrees Fahrenheit, far above the temperature of the electric arc.

This method of heat production can be used to great advantage in welding car rails, pipes, rods, in fact anything, as the requisite for welding is high temperature locally applied. The weld can be made in two ways, by casting a mass of molten iron around the joint and letting it harden there, or by heating the ends to be joined to a white heat and pressing them together.

If two rails are to be welded by the first method, the ends are brought together inside a mold, and a crucible of "Thermit," as the mixture is called, is held over an opening in it. The reaction is started, and in about two seconds there is a mass of molten, incandescent iron in the bottom of the crucible. This iron is run into the mold around the rail and there hardens, making the joint stronger than the rail.

In the second method the crucible is tipped instead of being tapped at the bottom; thus the alumina, which floats on top, comes in contact with the chilled rail first and forms a shell, so that the molten iron can not touch it: the iron then only heats the rail ends to a high temperature. When hot enough they are pressed together and allowed to cool.

Exchange.

Murder of Rev. B. W. Labaree.

The murder of Rev. Benjamin W. Labaree of Urumia, Persia, has been a great shock to our Foreign Mission Board, especially because until now no one has thought of our missionaries in Persia being in any peril of life. No missionary was ever before killed in that country. It is a slight consolation to know that Mr. Labaree was not the victim of religious fanaticism: his death does not indicate any new opposition to the mission. The devoted man was returning home from a long itinerating tour among the village of north Urumia, and was waylaid by robbers. For some mysterious reason, however, his assailants were not content with the booty, but dragged their victim off the road and stabbed him to death in an obscure place among the hills. The cable messages speak of "intense sympathy" in a way which indicates that the pathetic fate of the martyr must have brought the mission a kindlier feeling from the surrounding populace.

FRENCH POLITENESS.

During the past summer, which I spent amongst exclusively French people in a hotel at Saint-Germain, I estimated that I lost quite twenty-four hours out of each week saying good morning and good evening to the men, women, little children and those about me. If you encounter the same person twenty-five times in the same day, you must each time smile rapturously, pause, at least shake hands. If you do not kiss, ceremoniously inquire how he or she is "going," and ceremoniously bid him or her "au revoir" at parting. Not only every man and woman expects this, but all the little children toddle up to you, shake hands, and exact the same amount of ceremony. Then every well-regulated French family has a dog who more than likely occupies a chair and eats off a plate beside you at the table, so that it is considered churlish if you do not also stop and tell the dog "bon jour" and "au revoir" a dozen times a day, pausing to take the paw which he is prettily taught to extend to you.

When the washerwoman brings home your linen, there are at least five minutes spent in ceremoniously greeting and parting from her. In the operation of receiving and paying for linen you exchange "merci" and "pardons" not fewer than ten times. Any other serving person or tradesman who comes to do business with you throughout the day you similarly receive with "Bon jour, monsieur," and "Au revoir, monsieur," and you thank him and beg his pardon as often as you can possibly get the words into the length of time he has to stay.—*Harper's Bazar*.

There are those who seem to rejoice in another's downfall. At heart they may mean to be gentle, mild, forgiving. But in their haste, how many will say, "I expected it," "I knew it would come," or "I told you so." Is this charity? No; but remembering how we may also prove weak, we ought to "feel a brother's sigh, and with him bear our part, and each a brother's failing hide, and show a brother's love."

During the process of honey-making the bees inject a portion of formic acid into the honey. This is in reality the poison of their stings. The formic acid gives to the honey its peculiar flavor. The sting is an exquisitely contrived little trowel with which the bee finishes off and caps the cells when they are filled with honey. While doing this, formic acid passes from the poison bag and drops from the point of the sting till beauty's work is finished.

So the daily annoyances and stings of life give room for the manifestations of His patient sweetness and endurance and "love" which "never faileth." True spiritual beauty. Exchange.

MADE IN JAPAN

LION BRAND

The End of Life.

The end of life is not to do good, although many of us think so: It is not to win souls, although I once thought so. The end of life is to do the will of God.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading:

The object of life, "I come to do Thy will, O God."
The first thing you need after life is food. "My meat is to do the will of Him that sent me."

The next thing you need after food is society: "He that doeth the will of My Father in heaven, the same is my brother and sister and mother."

You want education; "Teach me to do Thy will, O God."

You want pleasure; "I delight to do Thy will, O God."

A whole life can be built up on that one vertical column, and then, when all is over, "He that doeth the will of God abideth for ever."—HENRY DRUMMOND.

Find of a Large Diamond.

The Bellary correspondent of the *Madras Mail* writes:—A village woman went to the village of Wajvakarar, known as the village of diamonds, with the express purpose of looking for diamonds. After searching for some days she came across a large rough stone. Rumours having got abroad of the find, Mr. Henry Abraham, who is the owner of over 300 acres of this land, made enquiries and found out that the diamond, which weighs about 50 carats was found on one of his fields. His late father having entered into an agreement with the Secretary of State for India for the right of finding precious stones and paying Government a royalty thereon, his son is now claiming the diamond. It has been ascertained that the villager sold the stone for Rs. 2,700 to a wealthy merchant who in turn sold it for Rs. 5,000. It is at present in the hands of a merchant at Hyderabad.

A BOY WANTED.

Monday—

Wanted a boy that is manly,
A boy that is kind and polite,
A boy you can always depend on
To do what he knows to be right.

Tuesday—

A boy that is truthful and honest
And faithful and willing to work,
But we have not a place that we care to disgrace,
With a boy that is ready to shirk.

Wednesday—

Wanted—a boy you can tie to,
A boy that is trusty and true,
A boy that is good to old people
And kind to the little ones too.

Thursday—

A boy that is nice to the home folks
And pleasant to sister and brother,
A boy who will try when things go awry
To be helpful to father and mother.

Friday—

These are the boys who are wanted
In the workshop, the home and the store;
The world needs such boys in its business,
For them there are places galore.

These are the boys we depend on—

Our hope for the future, and then
Grave problems of state and the world's work await
Such boys when they grow to be men.

—Lizzie Clarke Hardy.

Have Convictions and Stick to Them.

Men who do things, who achieve results, have strong convictions; they believe something in particular, and believe it without reservation. A man who is willing to fight for an idea, to sacrifice everything in order to develop it, has something definite in his life, a specific certainty that will bring him out somewhere in the neighborhood of success.

A man without a policy, without a definite purpose, without a strong conviction of any kind, who believes a little of everything, who is willing upon pressure to relinquish his opinion on any subject, to abandon any idea he has conceived, whether it be feasible or not, who does not hold on to any one thing tenaciously, will never accomplish much in this world.—Success.

GIVE.

See the rivers flowing

Downwards to the sea,

Pouring all their treasures

Bountiful and free—

Yet to help their giving

Hidden springs arise;

Or, if need be, showers

Feed them from the skies!

Watch the princely flowers

Their rich fragrance spread,

Load the air with perfumes,

From their beauty shed—

Yet their lavish spending

Leaves them not in dearth

With fresh life replenished

By their mother earth!

Give thy heart's best treasures—

From fair Nature learn;

Give thy love and ask not,

Wait not a return!

And the more thou spendest

From thy little store,

With a double bounty,

God will give thee more.

—Adelaide Procter.

CARRIED A COIN IN HIS LEG.

The proverb of the bad penny has had a curious corroboration. A French son, a coin about the size and value of a cent, has just been extracted from a soldier's leg after remaining there thirty-two years. Lecuxer is the soldier's name and he served in the war of 1870. This son, which bears the effigy of Napoleon III and the date 1856, was in his pocketbook when he was struck by a German bullet, which drove the coin into his thigh. The ball was extracted, but the son was left. Latterly a tumor formed and the coin had to be got out. It will be presented to the museum of Bazeilles.

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